/138 cont./

249 In chicha production for festive days it is customary for
407 the mill to be turned only by human power, by men or women.
461 One could generally observe that the slightly intoxicated men
273 exerted themselves only a short time in each case and were then relieved by the more sober acting women, who -- with their children on their backs -- showed remarkable endurance at this physically quite hard work.

407 Almost every father of a family and houseowner makes his
335 sugar mill himself, or a neighbor helps. There are no profes-
[412] sional carpenters. With an ax (swéla) and a foxtail saw (serúčo) the cylinders are sawed from a tree trunk and crudely smoothed. The cylinders thus prepared are provided with a small hole in the center, from the base and upper side, and are clamped horizontally, by means of pegs, between two posts rammed into
● [413] the ground and held together with a rope. Then with a gauge (regla), which consists of a board with thorns, the distances between the pegs are precisely incised on the revolving drum.

273 The sugar cane is put through the crushing cylinders
[249] several times by the workers, one squatting on either side, until
[516] the juice, which is caught in a wooden tub or in calabash vessels,
[415] is pressed out (Ill. 175 /see p. 278/). It is first vigorously heated and then put in a large horizontally positioned tree-trough (kánoa) up to five meters long, in which there must always be a little chicha to begin with (Ill. 165 /see p. 273/). It is stirred up with the old chicha in the trough, the kánoa is covered with banana leaves, and already the next morning the chicha is ready to be drunk. As time goes on the chicha becomes ever stronger in alcoholic content. By noon of the same day it is already strong enough to distill brandy from it. If one does not do this, /139/ some water must be added the next day to dilute it. If this is not done, the chicha is neither drunk nor is new sugar-cane juice added, whereupon it becomes sour and bitter after four or five days and strongly sears the throat. There are also "gourmets" among the Paez, however, who let the chicha go on fermenting, untouched, for up to three weeks and only then drink it so sharp and sour.

Fig. 25. Sewed gourd calabash.

Fig. 26. Klaffka.

Fig. 27. Wooden plate and spoon.

/Figs. 1-24 on Plates III-X are omitted in the translation./

1: Nachtigall--295 E-5 (1952-1953) 1955 SC15 Paez SC15

List of Illustrations

Maps

Plate I

1. Colombia

Plate II

2. Tierradentro

Figures

/Figs. 1-24 on Plates HI-X are omitted in the translation./

Plate XI

25. Sewed gourd calabash
26. Klarfika; instrument for twisting thread and ropemaking
27. Wooden plate and spoon

Plate XII

28. Sugar mill

Plate XIII

29. Knotting and plaiting method for making the sling
30. Course of the thread and method of procedure in making a fiber bag
31. Method of procedure in making a bird net

Plate XIV

32. Fireworks
33. Plaited strip for making straw hats
34. a and b: direction of rotation of the fibers of a twisted thread,
    a = S-twist, b = Z-twist
    c = symmetrical knot; d = fish-net knot

Plate XV

35. Weaving apparatus for making the carrying bands of the fiber bags